

DIVINE LITURGY VARIABLES ON SUNDAY, JANUARY 14, 2018
LEAVE-TAKING OF & SUNDAY AFTER THE THEOPHANY OF CHRIST

HOLY FATHERS SLAIN AT SINAI AND RAITHU; VIRGIN-MARTYR AGNES; VENERABLE THEODOULOS, SON OF NEILOS THE WISE OF SINAI;
 NINA, EQUAL-TO-THE-APOSTLES AND ENLIGHTENER OF GEORGIA; SABBAS, FIRST ARCHBISHOP OF SERBIA

NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُوْلُسَ وَالْمَطْرَانَ يُوْحَنَّا وَفَكِّ
 أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ نَطْلُبُ.

THE FIRST ANTIPHON

When Israel went out of Egypt, and the house of Jacob from among a barbarous people; Judah became His sanctuary; Israel His dominion.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

The sea beheld and fled: Jordan turned back. What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back? **(Refrain)**

Glory... Both now... **(Refrain)**

عِنْدَ خُرُوجِ إِسْرَائِيلَ مِنْ مِصْرَ وَبَيْتِ يَعْقُوبَ مِنْ شَعْبِ أَعْجَمِيٍّ،
 صَارَ يَهُودًا مَقْدِسًا لَهُ وَإِسْرَائِيلُ سُلْطَنَتَهُ.

(اللازمة) بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخْلِصُ خَلْصِنَا.

أَبْصَرَ الْبَحْرُ هَذَا فَهَرَبَ وَالْأُرْدُنُّ رَجَعَ إِلَى الْوَرَاءِ. مَاذَا دَهَاكَ يَا
 بَحْرُ حَتَّى هَرَبْتَ؟ وَيَا أُرْدُنُّ حَتَّى رَجَعْتَ إِلَى الْوَرَاءِ؟ **(اللازمة)**
 الْمَجْدُ الْآنَ **(اللازمة)**

THE SECOND ANTIPHON

I am filled with love, for the Lord will hear the voice of my supplication. For He hath inclined His ear unto me, and in my days will I call upon Him.

Refrain: Save us, O Son of God, Who wast baptized by John in the Jordan; who sing to Thee. Alleluia.

The pangs of death have encompassed me; the perils of hades have found me. Tribulation and sorrow have I found, and I called upon the name of the Lord. **(Refrain)**

Merciful is the Lord, and righteous; and our God hath mercy. **(Refrain)**

Glory... Both now... O, only begotten Son and Word of God...

فَرِحْتُ جِدًّا لِأَنَّ الرَّبَّ يَسْمَعُ صَوْتِ تَضَرُّعِي. إِنَّهُ أَمَالَ أُذُنَهُ إِلَيَّ
 فَأَتَادِيهِ مَا حَيِّثُ.

(اللازمة) خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ اعْتَمَدَ مِنْ يُوْحَنَّا فِي الْأُرْدُنِّ،
 لِتُرْتَلَّ لَكَ هَلْلُوبِيَا.

عَمَرَاتُ الْمَوْتِ اكْتَنَفَتْنِي وَأَهْوَالُ الْجَحِيمِ أَدْرَكْتَنِي. لَقِيتُ الضِّيقَ
 وَالْأَسَى، فَدَعَوْتُ بِاسْمِ الرَّبِّ. **(اللازمة)**

الرَّبُّ رَحِيمٌ وَصَدِيقٌ، إِلَهْنَا رَوْوْفٌ. **(اللازمة)**

الْمَجْدُ الْآنَ يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ...

THE THIRD ANTIPHON

O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the house of Israel now confess that He is good; for His mercy endureth forever. Let the house of Aaron confess that He is good; for His mercy endureth forever. Let them now who fear the Lord confess that He is good; for His mercy endureth forever.

إِحْمَدُوا الرَّبَّ لِأَنَّهُ صَالِحٌ، لِأَنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ بَيْتُ إِسْرَائِيلَ
 إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ بَيْتُ هَارُونَ إِنَّهُ صَالِحٌ، وَإِنَّ
 إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ خَائِفُوا الرَّبِّ جَمِيعًا إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى
 الْأَبَدِ رَحْمَتُهُ.

- *During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of Theophany.*

APOLYTIKION OF THE THEOPHANY OF CHRIST IN TONE ONE

When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the form of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.

بَاعْتِمَادِكَ يَا رَبِّ فِي نَهْرِ الْأُرْدُنِّ، ظَهَرَ السُّجُودُ لِلثَّلَاوِثِ، فَإِنَّ صَوْتِ
الْأَبِ أَتَاكَ بِالشَّهَادَةِ، مُسَمِّياً إِيَّاكَ ابْناً مَحْبُوباً، وَالرُّوحَ بِهَيْئَةِ حَمَامَةٍ
يُؤَيِّدُ حَقِيقَةَ الْكَلِمَةِ، فَيَا مَنْ ظَهَرَ وَأَنَارَ الْعَالَمَ، أَيُّهَا الْمَسِيحُ الْإِلَهُ،
الْمَجْدُ لَكَ.

THE EISODIKON (ENTRANCE HYMN) OF THE LEAVE-TAKING OF THEOPHANY

Blessed is He that cometh in the Name of the Lord. The Lord is God and hath appeared unto us. Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ. اللَّهُ الرَّبُّ ظَهَرَ لَنَا. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا
مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، إِذْ نَرْتَلُّ لَكَ: هَلُولِيَا.

- *After the Entrance, sing the hymns in the following order below.*

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

حَطَمْتَ بِصَلِيبِكَ الْمَوْتَ، وَفَتَحْتَ لِلصِّ الْفِرْدَوْسَ، وَحَوَّلْتَ نَوْحَ
حَامِلَاتِ الطِّيبِ، وَأَمَرْتَ رُسُلَكَ أَنْ يَكْرِزُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا
الْمَسِيحُ الْإِلَهُ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

APOLYTIKION OF THE THEOPHANY OF CHRIST IN TONE ONE

When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the form of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.

بَاعْتِمَادِكَ يَا رَبِّ فِي نَهْرِ الْأُرْدُنِّ، ظَهَرَ السُّجُودُ لِلثَّلَاوِثِ، فَإِنَّ صَوْتِ
الْأَبِ أَتَاكَ بِالشَّهَادَةِ، مُسَمِّياً إِيَّاكَ ابْناً مَحْبُوباً، وَالرُّوحَ بِهَيْئَةِ حَمَامَةٍ
يُؤَيِّدُ حَقِيقَةَ الْكَلِمَةِ، فَيَا مَنْ ظَهَرَ وَأَنَارَ الْعَالَمَ، أَيُّهَا الْمَسِيحُ الْإِلَهُ
الْمَجْدُ لَكَ.

- *Now sing the apolytikion of the patron saint or feast of the temple.*

KONTAKION OF THE THEOPHANY OF CHRIST IN TONE FOUR

(**The original melody**)

On this day Thou hast appeared * unto the whole world, * and Thy light, O Sovereign Lord, * is signed on us who sing Thy praise * and chant with knowledge: Thou hast now come, * Thou hast appeared, O Thou Light unapproachable.

قَدْ ظَهَرْتَ لِلدُّنْيَا، ذَا الْيَوْمِ يَا رَبِّ، وَضِيَاؤُكَ ارْتَسَمَ عَلَيْنَا نَحْنُ
الْمُرْسَلِينَ لَكَ التَّسْبِيحَ عَنِ مَعْرِفَةِ قَائِلِينَ: جِئْتَ وَبُنْتَ يَا نُوراً
لَا يُدْنَى مِنْهُ.

- *Trisagion Hymn: "Holy God."*

THE EPISTLE

(For the Sunday after Theophany of Christ)

*Let Thy mercy, O Lord, be upon us.
Rejoice in the Lord, O ye righteous.*
**The Reading from the Epistle of St. Paul to the
Ephesians. (4:7-13)**

لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا
ابْتَهَجُوا أَيُّهَا الصَّادِقُونَ بِالرَّبِّ
فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولَسَ الرَّسُولِ إِلَى أَهْلِ أِفْسُسَ (4:7-13)

Brethren, grace was given to each of us according to the measure of Christ's gift. Therefore, it is said, "When He ascended on high He led a host of captives, and He gave gifts to men." (In saying, "He ascended," what does it mean but that He had also descended into the lower parts of the earth? He who descended is He who also ascended far above all the heavens, that He might fill all things.) And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

يا إخوة، لِكُلِّ واحدٍ مِنَّا أُعْطِيَتْ النِّعْمَةُ على مِقْدَارِ مَوْهَبَةِ المَسِيحِ *
 فَلِذَلِكَ يَقُولُ لَمَّا صَعِدَ إِلَى العُلَى سَبِيًّا وَأَعْطَى الناسَ عَطَايَا *
 فَكُونُهُ صَعِدَ، هَلْ هُوَ إِلَّا إِنَّهُ نَزَلَ أَوَّلًا إِلَى أسَافِلِ الأَرْضِ؟ * فذَاقَ
 الَّذِي نَزَلَ هُوَ الَّذِي صَعِدَ أَيْضًا فَوْقَ السَّمَاوَاتِ كُلِّهَا لِيَمَلَأَ كُلَّ
 شَيْءٍ * وهو قد أعطى أن يكونَ البعضُ رُسُلًا والبعضُ أنبياءَ
 والبعضُ مُبَشِّرِينَ والبعضُ رعاةً ومُعَلِّمِينَ * لأجلِ تَكْمِيلِ القَدِيسِينَ،
 وَلِعَمَلِ الخِدْمَةِ وَبُنْيَانِ جَسَدِ المَسِيحِ * إلى أن نَنْتَهِيَ جَمِيعُنَا إلى
 وَحْدَةِ الإِيمَانِ، ومَعْرِفَةِ ابنِ اللهِ إلى إنسانٍ كَامِلٍ إلى مِقْدَارِ قَامَةِ
 مَلءِ المَسِيحِ.

THE GOSPEL

(For the Sunday after Theophany of Christ)

The reading from the Holy Gospel according to St. Matthew. (4:12-17)

At that time, when Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulun and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." From that time Jesus began to preach, saying, "Repent, for the kingdom of Heaven is at hand."

فصل شريف من بشارة القديس متى الإنجيلي البشير والتلميذ الطاهر (4:12-17)

في ذلك الزمانِ لَمَّا سَمِعَ يَسُوعُ أَنَّ يُوْحَنَّا قد أُسْلِمَ، انصَرَفَ إلى
 الجليلِ، * وَتَرَكَ الناصِرَةَ وَجَاءَ فَسَكَنَ في كَفَرْنَاحُومَ الَّتِي على شاطئِ
 البَحْرِ في ثُحُومِ زَبُولُونَ وَنَفْتَالِيمَ، * لِيَتِمَّ مَا قِيلَ بِأَشْعِيَاءِ النَّبِيِّ القَائِلِ:
 "أَرْضُ زَبُولُونَ وَأَرْضُ نَفْتَالِيمَ، طَرِيقُ البَحْرِ عِبرَ الأَرْدَنِ، جَلِيلُ
 الأَمَمِ." * الشَّعْبُ الجَالِسُ في الظُّلْمَةِ أبْصَرَ نُورًا عَظِيمًا والجَالِسُونَ
 في بَغْعةِ المَوْتِ وظِلَالِهِ أَشْرَقَ عَلَيْهِمُ نُورٌ." * وَمُنذُئذِ ابْتَدَأَ يَسُوعُ
 يَكْرُرُ وَيَقُولُ: "توبوا، فَقدِ اقْتَرَبَ مَلَكُوتُ السَّمَاوَاتِ".

MEGALYNARION OF THE LEAVE-TAKING OF THEOPHANY IN TONE TWO

Magnify, O my soul, the Maiden who delivered us from the curse.

O the wonder of thy super-intelligent birth-giving, thou all-pure bride, the blessed Mother through whom we have received perfect salvation, we indite a fitting song, offering as a gift the song of gratitude.

عَظِّمِي يَا نَفْسِي المُنْقَدَّةَ إِيَّانَا مِنَ اللُّعْنَةِ.

يا لِعَجَائِبِ ميلادِكَ الفائقِ العَقلِ، أَيُّهَا العَرُوسُ الكَلِيَّةُ النِّقاوَةُ،
 الأُمُّ المُبارَكَةُ، الَّتِي إِذْ قَدْ نَلْنَا بِهَا خِلاصًا كَامِلًا، فَنَحْنُ نَنْظُمُ لَهَا
 نَشِيدًا لِاتِّقَاءِ، مُقَدِّمِينَ تَسْبِيحَةَ الشُّكْرِ هَدِيَّةً.

- After Communion, instead of singing "We have seen the true light", sing the Festal Apolytikion: "When Thou, O Lord."

THE DISMISSAL

Priest: May He Who deigned to be baptized by John in the Jordan for our salvation, and rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the precious and life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the holy fathers slain at Sinai and Raithu; Virgin-martyr Agnes; Venerable Theodoulos, son of Neilos the Wise of Sinai; Nina, equal-

to-the-Apostles and enlightener of Georgia; and Sabbas, first archbishop of Serbia, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

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